

76. Know thou from Brahma action
groweth, and
Brahma from the Imperishable cometh.
Therefore Brah-
man, the all-permeating, is ever present in
sacrifice.—
(iii. 15.)

77. They whose wisdom hath been rent away-
by desires-
go forth to other Gods, resorting to
various external
observances, according to their own natures.
—(vii. 20.)

78. Any devotee who seeketh to worship with
faith any-
such aspect, I verily bestow the unswerving
faith of that
man.—(vii. 21.)

79. He> endowed with that faith, seeketh
the worship of
such a one, and from him he obtaineth his
desires, I verily-
decreeing the benefits ;—(vii. 22.)

80. Finite indeed the fruit that belongeth to
those who-
arc of small intelligence. To the Gods go the
worshippers-
of the Gods, but My devotees come unto Me.—
(vii. 2:*.)

81. Even the devotees of other Gods, who
worship full
of faith, they also worship Me, O son of
Kunti, though
contrary to the ancient rule.—(ix. 23.)

82. I am indeed the enjoyer of all sacrifices,
and also the
Lord, but they (c'esiring fruit) know Me not
in essence,,
and hence they fall (*into this mortal world*).—(ix.
24.)

83. They who worship the Gods go to the
Gods; to
the Pitris go the Pitri-worshippers ; to the
Bhutas go those
who sacrifice to Bhutas; but My worshippers
come unto
Me.—(ix. 25.)

84. Flowery speech is uttered by the
foolish, rejoicing
in the letter of the Vedas, O Fartha, saying:
" There is.
naught but this."—(ii. 42.)

85. With Kan,a for self, with Svarga for goal,

they offer
birth as the fruit of action, and prescribe many
and various-
ceremonies for the attainment of pleasure
and lordship.—
(ii. 4*)